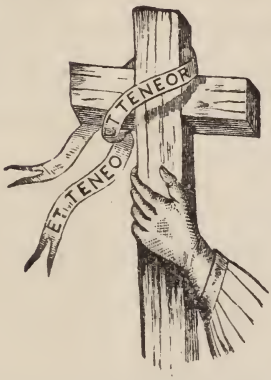
PROPERTY OF
PRINCETON
THEOLOGICAL

Division SCC
Section 9362
No. v. 12

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom144woma

Woman's Work for Woman.



Vol. XIV. APRIL, 1884. No. 4.

India.

A WIDE OUTLOOK.

One autumn day I had a delightful ride up a mountain side. The road was thickly wooded on either side, and my attention was so given to the little things by the roadside that I did not even catch the occasional view that I might have had through the openings in the trees. But presently came a turn in the road, and then came a revelation!

We were on a broad rock which overlooked the length and breadth of a rich valley just ready to yield its fruits to the harvester. Far away we could see the haze and smoke of two great business centres, while from the villages and farms at our feet arose the sounds of evening work, for the shadows were growing long across the busy, lovely valley.

Is it not something such a view as this that would present itself to our eyes if, forgetting the way by which we have gained the height, we could suddenly find ourselves looking with cleared vision over this rich harvest-field of India? Let us try for a moment to obtain at least a glimpse of it. Many who do not keep a close

watch of woman's work in India know, to some extent, the great evils against which it has to contend. Child marriage, with all its attendant physical, mental and moral evils, the dense ignorance which by many Hindus has ever been considered the greatest ornament of womanhood, and the almost insurmountable barrier of caste distinctions,—these are the most powerful enemies which Christianity has had to oppose.

Yet the most doubting must admit that these strongholds of heathenism are being shaken to their very foundations and must soon fall. Against child marriage the expression of native opinion has been growing more and more decided. The native press has in many cases taken a bold stand in this matter. Says a writer in the *Pioneer Mail:*

> No man besides my own countrymen, who are now altogether dead to all better feelings in this matter, having the least sense of humanity, and the least regard for human suffering, but must recoil from the terrible calamities which this custom inflicts on the heads of its devoted victims, both male and female. Do any of your readers know the actual amount of mischief caused by this custom? When the bare idea of the thing being against civilized ideas has provoked Sir Lepel Griffin's just resentment, I say how much more horrified will he be when he actually penetrates into the real state of a Hindu family, and sees how many girl widows there are amongst its members, dragging on an awful existence. The government puts down suttee, infanticide, the slave trade, the present government under Lord Ripon introduces many reforms for the well-being of the people of India, and therefore in my humble opinion the non-interference of the government in the matter of putting down this baneful practice is altogether culpable.

The *Indian Spectator*, the leading native paper of Bombay, gives forth a no less certain sound when it says:

> Let us look this evil in the face. Apart from the higher spiritual considerations, early marriage means the physical ruin of the people. . . . The government must take the sense of enlightened representatives. If they will only make known a desire to learn how public sentiment stands with regard to this problem they will soon be overwhelmed with the conviction that has been expressed so often and in such a variety of ways, that the prevention of enforced widowhood is but a logical consequence of the abolition of suttee. It is a pity that men like Duff and Wilson can no longer raise their voice against the iniquity. But there are missionaries imbued with their spirit ready enough to work for the victims of an unequal social law, if the government will show a disposition to break through the trammels of false neutrality.

The *Indian Female Evangelist*, to which we are indebted for the foregoing quotations, adds: "The bursting of the bonds of

caste, child marriage and enforced widowhood will come ere long, as the views of such enlightened natives as we have quoted show." Does not every woman in our own land echo, with a great thrill of sympathy, the added words: "Let us by dint of our faithful pioneer work, and the only true foundation, belief in the Saviour of sinners, which we seek to lay—let us be ready for the moment when it comes"?

Though the masses of India's women are still held in the bondage of ignorance, there are some individual cases where these chains have been broken, and women of such rare intellect have arisen that one feels that it is to her daughters, as well as to her sons, that India must look for her future elevation.

Among the foremost of these stands the talented Romabai, who has attracted so much attention by her eloquent appeals on behalf of female education. She has been especially earnest in urging the study of medicine among native women. Largely owing to the influence of this remarkable woman and others like her, the Madras and Calcutta Medical College have opened their doors to female students upon the same terms as to male, and the Bombay University has more recently passed a resolution to grant diplomas in medicine and surgery to women. A wealthy Parsee, Mr. K. R. Cama, has recently built a hospital for women at a cost of £10,000.

We have at our own doors one of India's daughters, Mrs. Anandibai Joshee, the first Hindu woman who ever crossed the ocean. She will soon have successfully completed her first year in the Women's Medical College in Philadelphia.

Can any one doubt the tendency of these significant facts? Already Pundita Romabai, much to the chagrin of her admirers—we had almost written worshippers—has renounced her religion and been baptized into the Christian Church.

Dr. Lowe, in an address before the Edinburgh Auxiliary of the Female Normal School Society, said:

We believe that the gospel is intended for the daughters of India, as well as for her sons. Yea, we believe that if there is one claim on behalf of India stronger than another—if there is one plea that above all others should rouse our sympathies, and impel us, with united, devoted effort, to give the gospel to India—it is the sorrowful wail of her women—the darkness that broods over her destiny—the cruelties, the

privations, the degradation, to which she must submit. And further, if there is one key more likely than another to open the door of India for the gospel, that key is the agency that will open her zenanas to the heralds of the cross; and if there is one agency fitted to accomplish this more effectually than another, it is that agency which goes with healing in the one hand for the wounded and diseased body, and in the other the balm of Gilead for the sin-sick soul!

Now what ground have we to believe that the other great obstacle to India's enlightenment, caste, is giving way? A tree of such deep root is slow to die. It has been said that it must give way under British rule, that this ancient system cannot stand before the rush of modern travel and commerce; but stronger than the great rush of progress comes the echo down the centuries of the message spoken by the despised Paul to the haughty, incredulous Athenians: "*God hath made of one blood all nations of men to dwell on the face of the earth.*" Before this sublime truth all carefully-devised distinctions of man must fall.

"A most significant sign of the times," says the *Indian Witness*, "has transpired in the Madras Presidency. For years and years native Christians were sneered at and despised because so many of them belonged to the lower castes, but at last the fact is beginning to be recognized by the orthodox that these low-caste converts do not remain low when they become Christians. They are becoming Christians by tens of thousands, and their pariah origin will rapidly be forgotten as they advance in intelligence and culture. A note of alarm has been sounded, and a powerful society is to be organized, ostensibly to educate the pariahs, but really to counteract the influence of Christianity among them. 'The native princes, merchants, and graduates of the Madras University' who have the work in hand, are too late in the field. They should have commenced a hundred years ago. It is too late now. The current has set in, and nothing that Hinduism can do can arrest its steady flow in the direction of right, liberty and truth."

Have we in any sense been able to view this work of Christ from a higher point than before? If so, are we not forced to think, in view of the advance steps made in the last ten, five years—even *one* year—that the shadows of our day are lengthening, are even now longer than we know? One of our Indian missionaries says in a recent letter, "it is a significant fact that those who are looking for the coming of Christ feel that it may be very near." If this be true, what is the watchword for all laborers? Rest? No: "Watch ye therefore: lest coming suddenly He find you sleeping."

MISSIONARY LADIES IN INDIA.

REPRESENTING THE W. F. M. S.

Mrs. F. J. Newton, Ferozepore.
Miss Clara Thiede, Lahore.
Mrs. J. H. Morrison, "
Mrs. C. B. Newton, Rawal Pindi.
Miss Margaret A. Craig, "
Miss Annie Herron, "
Mrs. E. M. Wherry, Saharanpur.
Miss S. M. Wherry, Dehra.
Mrs. Reese Thackwell, "
Mrs. J. L. Scott, Woodstock.
Miss Anna E. Scott, "
Miss Mary Fullerton, "
Miss Irene Griffith, "
Miss Clara G. Williamson, Woodstock.
Mrs. J. M. McComb, Lodiana.
Mrs. Wm. Calderwood.
Mrs. J. M. Goheen, Kolapoor.
Mrs. L. B. Tedford, "
Mrs. J. J. Hull, "
Mrs. G. H. Ferris, Panalla.
Mrs. G. W. Seiler, Ratnagiri.
Mrs. J. P. Graham, "
Mrs. Geo. A. Seeley, Futtehgurh.
Miss E. J. Seeley, "
Miss G. W. Pollock, "
Mrs. Jas. F. Holcomb, Allahabad.
Mrs. W. F. Johnson, "
Mrs. J. C. R. Ewing, "
Mrs. Jas. M. Alexander, "
Mrs. Thos. Tracy, Etawah.
Miss Christine Belz, "
Mrs. D. B. Wyckoff, Jalandhar.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. Mary Warren, Gwalior.
Mrs. A. P. Kelso, Saharanpur.
Mrs. J. J. Lucas, Mynpurie.
Mrs. George S. Bergen, Ambala.
Mrs. W. J. P. Morrison, "
Miss E. E. Patton, Panhala.
Miss W. E. Pratt, Lodiana.
Miss M. M. Given, "
Miss C. C. Downs, "
Miss E. M. Pendleton, Dehra.

FROM OUR WORKERS IN INDIA.

OUR space will only permit us to give to our readers a part of the cheering news from the various stations. We shall be obliged to content ourselves with brief notes from the most recent letters and reports.

Miss Belz, of Etawah, gives an interesting report of her zenana and village work. She has during the year visited 350 different villages and 201 zenanas, not including those houses where she has zenana schools, which number 140 pupils. She says:

These are all girls and women of the higher caste, and are instructed by four female teachers. One of my very diligent pupils had to leave me to go to her husband's house. I gave her a New Testament when she went away. During the last hot season she returned and came to me, saying, "While I have been away I have read all the New Testament. Now please examine me in this book wherever you like." I have reason to believe that many of my pupils who have left the school are making good use of the Christian books which they have read; and I hope and pray that the gospel truth may also spread in many other dark zenanas, where neither myself nor any other Christian teacher ever comes.

During this year many high-caste people have requested me to send my teachers to their zenanas. I have also been trying to establish a kind of zenana school in several large villages in the district of Etawah. In seven of these villages are government boys' schools, in

which a large number of boys are taught. To many of these high-caste boys I have given a gospel or tract when I was visiting the zenanas there, and I have asked them to teach some women or girls of their family to read, promising them that, as soon as two women of a family had learned to read, I would present a Testament to the teacher. Several have promised to do this, and I shall see how well they have kept their word when, in the cool season, I return to their villages.

In one village a native princess, the daughter-in-law of the rajah, has been teaching some women very faithfully.

Mrs. McComb gives us an interesting report of the boys' boarding-school at Lodiana, which is now in excellent working order.

I do not think there could be a happier group of boys found than we have at Lodiana. We have some trials in the way of caste prejudices among teachers who have embraced Christianity in their later years. This feeling can never be fully obviated until boys brought into the school in their infancy, almost, are educated in Christian principles and sent forth as teachers. . . .

We have an industrial department, where parents who are not able to give their boys educations that will fit them for government services can have them taught some of the trades and industries in which these people excel. Those who take up the trades are only required to work four hours each day. They have their study and recitation with the others, and in this way are enabled to get such an education as will enable them to carry on any business in which they may engage in after life.

From the Dehra school comes a very encouraging report of the good work being done there in training the girls morally, mentally and physically to become useful members of their future homes. Mr. Newton, after describing the methods of work, adds:

The organization seems to me as near perfection as anything human can be, and the system works harmoniously, like a piece of machinery complete in all its parts and well lubricated.

Mrs. Goheen reports the progress of the Christian school at Kolhapur:

The Young People's Improvement Society of the school has met every Saturday evening since the first of June. It has had one public entertainment, and is now getting ready for another. As I do not attend the regular meetings, the progress made as shown in the entertainment surprised and delighted me greatly.

Looking over the record of the past year we see some trials and discouragements, but upon the whole we have had much for which to "thank God and take courage."

Mrs. Ewing, of Allahabad, speaking of the increasing interest in zenana and school work, says:

I think it worthy of mention, as an interesting and encouraging circumstance, that from the missionary ladies of Futtehgurh and from

Mrs. Lambert, of Mirzapore, I have heard of the wonderful openings they were having in their zenana work.

In May I opened a school in a district of Allahabad which lies not far from us. Most of the girls are daughters of priests, whose particular business it is to regulate the worship of the pilgrims to the sacred shrine at the junction of the Ganges and Jumna rivers with the supposed underground river "Saraswati." Whenever there is a *mela* or any holiday, these young girls absent themselves, and when I inquire where they, are I hear that they have gone to the river to bathe. I suppose the priests must require their own families to observe religiously all the rites and ceremonies which they prescribe for others.

I have two classes in the blind asylum. One consists of five women, taught by Dás, the blind preacher. Some of them are reading the raised characters well, and the others commit Scripture verses and the catechism to memory. The other class consists of little girls, children of the blind or lame inmates of the asylum, taught in the mornings by Surja before he goes to his work at the press. The asylum is supported by funds given by the charitable association of Allahabad, but is always under the superintendence of one of our missionaries at the Jumna. One of the nicest women there is a young Brahmini of good family. When she became blind she was cast out to take care of herself or to die, but she was brought to the asylum, and soon became interested in what she heard there of Jesus and the way of life. I believe that she is sincere, and will before long be baptized.

Miss Hutchinson, of Mynpurie, writing from "camp" in an itinerating tour, gives us an idea of the method of reaching the people on these tours.

It is a pleasant way to live during this season, and we think great good is accomplished. We find a good grove of mango trees, pitch our tents, and settle down a few days. There are villages on all sides, and each one is visited and the gospel preached to all who will hear. We have also a magic lantern with us, and almost every evening the people gather about our camp to see the pictures. They are scriptural, and as each one is shown, it is made the text of a short sermon. The people will listen in this way, and so we bring all means into use. Our life in tents is quite patriarchal.

I would like to send you a picture of the view which meets my eye as I sit in the door of my tent—on every side an unbroken plain, at this season very brown and dry, only relieved in its monotony by the bright-green trees. On one hand I hear the incessant creaking of the wheel at the well, from which water is being drawn by oxen to water the adjoining fields of new-sown grain. The machinery is of the roughest sort, consisting of a kind of primitive pulley, and the bucket is made of goats' skins. For the great part of the year this is the only means of irrigation.

We might quote at length from the many letters which have recently been received from the stations in India. Many of them are full of interesting incidents relating to the work—incidents small in themselves, but showing how much of the seed that has been sown has fallen on good ground. Said one of our missionaries recently, "I am thankful I can find encouragement

in little things, for I have no great ones to tell." Doubtless this tells the story of many of our most faithful workers, whose labors are out of sight to many, but not to the Master; and to Him "there are no little things."

Here and There among our Missions.

JAPAN.

THE following letter from Mrs. T. C. Winn, of Kanazawa, gives us a glimpse of the home life there and of the work among the native Christians:

This is the first day of our Week of Prayer, and prominent among our causes for gratitude is the fact that we are so strongly reinforced. Our friends have had their share of trial in being obliged to wait for their goods a long, long time, but they finally arrived in pretty good condition, and have made two Japanese houses look very homelike and pleasant. You would be surprised to see what cosy rooms can be fitted up in an ordinary Japanese house by the addition of glass windows and a little foreign furniture. Such houses are, however, too near the ground to be healthful in this climate, and the arrangement of the rooms is not convenient for our style of living. I wonder if you can imagine what it is to have two foreign families to visit, after so long being alone in this great city! I assure you it is a great blessing to us in every way, and we sincerely hope and expect the blessing to be as great upon the work so dear to our hearts. Our Sabbath services have been encouraging since our return from Osaka. The place of worship has been more attractive than ever before, and the audiences have been quite large, and composed of those who seemed anxious to hear the truth from a better motive than mere curiosity. Next Sabbath we hope to receive three or four on profession of their faith, and quite a number seem ready to ask for baptism.

I think I never had such a longing desire to see souls saved. Other places have had a special blessing during the year, and although this is a newer field we long to see as great a work done here. There are many assurances that our prayers will be answered if we fulfill the conditions of prayer, and we cannot but be encouraged by them. Oh that these young Christians may all know experimentally what fervent, effectual prayer is! If by our example we can teach them what it is, our success is sure.

One of the Christian women has had her faith sorely tried in the death of an only son, and though we have tried to explain her mistake, she says God did not answer her prayers for her son's life, and she has lost faith in prayer. Quite a number this year have been tried and found wanting. It is a new and sad experience, but it comes, I think, to nearly every new church. Indeed I have wondered if there were not many in the church in our dear home-land who would be obliged to drop out if it were so hard to live a Christian life there as here. We have been greatly encouraged to see that one of the young soldier Christians has not fallen, in spite of real persecution, and we feel that it is in answer to prayer that he has been able to stand. At one time, a few months ago, he asked to have his name taken off from the roll,

saying that although he still believed in Christianity, he could no longer live a Christian life in the barracks. Nearly the whole church united in prayer for him, and when Mr. Winn and some of the other Christians went to see him, they were surprised to be greeted by a smiling face, and hear him say that he was determined to live a better Christian than ever before, no matter what it cost him. We have heard lately that his Bible has been taken from him and he has been tried in other ways. Please pray especially for him that he may yet be carried safely through his trials and become a minister, as he hopes to after two years more of service.

My meeting for women since our return has not been very large nor very regular, owing to my long illness and other necessary hindrances, but we expect better attendance from this time. Quite a number of women have begun coming regularly who are not yet Christians. One is a bright young widow who seems anxious to be a Christian, but hesitates somewhat, as her husband bitterly opposed the religion when he was alive. The society for girls is flourishing, and a number have said they wanted to go to Miss Hesser's school if she opened it. Our Christmas and New Year's festivities passed off pleasantly. The native Christians had the entire responsibility of getting up a tree, and they had a very successful Santa Claus, considering they had never seen him! The women repeated some Scripture verses very well, and several good speeches were made before the fun.

PERSIA.

From Miss Jewett's report we give the following extracts, which will give a little insight into the work among the women of Tabriz and vicinity:

The southeast basement of our new house is set apart and consecrated as a woman's meeting-room. It is a large, well-lighted, pleasant room, easily accessible from the outside entrance. During the winter it was warmed at nine o'clock in the morning for five days in the week, and our women friends were invited to come to morning devotions, being assured that they would always find ready some spiritual nourishment for their souls. A few came every morning regularly, some came occasionally, and some very precious hours were spent there. But experience taught us that we were attempting too much, as those who desired to come had their home duties, which they could not leave every morning; so instead of five we appointed three mornings in the week—one especially for the sisters in the church, one for Armenian women in the Armenian language, and one for Mussulman women in the Turkish language. These morning meetings we continued until about the middle of July. The women were encouraged to take an active part both in speaking and praying, and several timid ones who had never before prayed aloud found courage to lead in prayer.

The attendance at the Sabbath morning service and Sabbath-school in the chapel has been during the year on an average over thirty, mostly Armenians and Nestorians, very few Mussulman women having ventured to come, on account of fear of the authorities. Our Sabbath afternoon service in Lalawa, in the Armenian language, has been one of considerable interest and importance. It is the continuation of meetings which have been held there for nine years, and is now combined with a preaching service for both men and women, the women

sitting in one room and the men in another, with open doors between. After the preaching is ended, the doors are closed and the women remain for a meeting all their own. Mrs. Whipple, as soon as she was settled in her new home, began a series of meetings with the Nestorian women, of whom there are a number here, which meetings were continued through the winter with great profit.

Much of our time has been taken up in making and receiving calls and visits. Mrs. Dr. Holmes has received a great many, and our new house has drawn crowds of women to us. We have hoped that by receiving them with cordiality we might gain their friendship, and thus obtain an influence over them. From three to four hundred calls and visits have been made.

Four have been received into our church. One was in our school most of the year, but was naughty and gave trouble, until at length, in answer to prayer, her hard heart was softened and she became a new creature. She was lately married to one of our most promising young men, and deports herself in a manner that gives us great encouragement and hope. Another is one of our school-girls, of whom it was said by her neighbors, "We are sure that she is a different girl, because she don't get angry and quarrel and swear and say bad words any more."

Three missionary tours have been made—one to Salmas and Khoi, one to Salmas alone, and one to Muzhumbar, carrying the word of God to about five hundred women. At Muzhumbar, during a stay of one week there and in adjoining villages, we preached to one hundred and eighty women, Armenian and Mussulman. Fierce indeed became the women at one of the Mussulman villages, as soon as the name of Jesus was mentioned. I greatly enjoyed my tour to Salmas this summer, in visiting different villages on the plain, learning of the needs of the work there and working among the women. I found one woman, the wife of a priest, who had by her own untiring efforts learned to read after her marriage, and she now teaches a school of girls. She read my Testament and exhorted me. I found most of the women very ignorant indeed, the Armenians knowing almost nothing of the meaning of the name Christian which they bear. One woman was received to the communion while we were there. Her husband had previously been received, and she, a true helpmeet and a sensible and earnest woman, unites with him in Christian working for their people. When I asked mothers for their daughters for our school in Tabriz, they said they could not send them so far from home, but if we had a school in Salmas they would send them to us.

SOUTH AMERICA.

Miss Ella Kuhl, in a recent letter, after giving an account of the closing exercises of the girls' boarding-school at Sao Paulo, Brazil, tells of the growing activity of the women in benevolent work. Concerning the Mission Band she says:

It is growing in interest. Last month we had Japan for our subject. I wrote the story of the converted Corean, who is now in Japan translating the Bible into his own language, and who hopes to go back to Corea and preach the gospel, and to give the people the Bible in their own native tongue. The children were delighted with the story. I took the picture from the *Foreign Missionary* and showed it to them, and afterward pinned it up in the dining-room.

In the afternoon we had our little prayer-meeting, and one of the girls prayed that the Corean "might be blessed in translating the Bible, and that he might do it without making any mistakes." In the same prayer-meeting the children prayed for "the baby who was on the ocean on the way to Japan," asking that he might become a preacher of the gospel.

In speaking of this meeting afterward to one of our missionaries, I told him of the prayer offered for the Corean, and he said, "I wish you would write to that man and tell him that the children in Brazil are praying for him and his work."

MISS BELZ AND HER WORK IN ETAWAH.

A MISAPPREHENSION having arisen in some minds as to the character of Miss Belz's work, we are glad to print the following statement concerning it given by Mr. Tracy of the same mission.

Miss Belz has been engaged in zenana work in this station for nearly twelve years. During the greater portion of this time she has been alone in the field. After much experience, she has decided that she can secure better results by speaking the gospel directly to the women wherever she finds them, whether in their homes or on the streets or at meals, than can be obtained in any other way, so her main energy is given to this department of the work. She has a number of nominally heathen women employed under her who go from house to house teaching the girls and women to read, and each of their pupils receives a visit once a month from Miss Belz, who at such times makes a thorough examination of the ground gone over. Her work is in every sense zenana work and specially intended for women, as the term indicates. It gives us much pleasure to testify to the earnestness and devotion of Miss Belz.

BIBLE-WOMEN.

From Fourteenth Annual Report of the W. F. M. S. of the M. E. Church.

THE medical work, in charge of Miss Swain, M.D., goes on increasing in interest and importance from year to year. It has always been the custom to give religious instruction to the morning patients while they are waiting for their prescriptions. Miss Swain reports the following incident:

"A few mornings ago a woman came, bringing her sick child, the only surviving one of seven. The Bible-woman comforted her greatly by telling her of Jesus, who, when upon earth, took little children up in His arms and blessed them; how He came to heal the sick and comfort the broken-hearted. She assured her that the little ones she had consigned to the sacred river were safe with

Him, and that He would pardon her sins if she would believe on Him, and trust in Him for salvation. We prescribed for the little one, praying that the dear Father would spare this one, and that the good seed sown in the mother's heart might spring up and bear fruit unto eternal life."

One Bible-woman says: "I am teaching sixteen pupils. Some are reading the Bible, and the hymns are pleasing to all. One young Hindu girl, just leaving for her husband, takes her Testament and hymn-book with her, and says she will continue her reading and let me know of the progress she makes."

Another says: "When I go to the city the women receive me with great respect, and ask me to sing *bhajans*. When I am singing in one house, the women in the next house hear and call me to sing to them; and when I read the Bible they ask questions which I answer, and they say, 'All you tell us is very true and very good.'"

Each of the other Bible-women bears the same testimony to the interest with which the women hear the truth. In a meeting of zenana workers the question was asked, "What good results from your work?" One replied, "Scores of women have given up worshipping idols, and now pray only to God." Another said, "Many women have learned to read, and they love to read the Testament, and I know many who are truly trying to live according to its teachings." Another said, "Besides this, our visits and our teaching change them outwardly. They are neater in their homes, they take better care of their children, they teach them to be obedient and respectful, and they are anxious for them to get instruction."

The native pastor at Ujhani gives the following account of a Christian woman who had been taught many years before by Mrs. Scott: "She had been married in childhood to an idolater, and when she went to her husband's home she proclaimed herself a believer in Jesus. She was opposed and persecuted, but was led to work and pray especially for her husband and friends. The result was that her husband and other relatives, with forty others whom she had taught, were baptized at the close of last year. This woman is now employed as a Bible-woman, and is working successfully among her own class of people in the neighboring villages."

As we enter into the deeper meaning of our Lord, as we gain light by dwelling on His character and His life, and as we allow experience to aid our interpretation, it is revealed to us that, of the *giving* to which our Lord calls us, only the smallest part is the giving of *alms.—National Baptist.*

LAOS.

BY MISS WIRT (NOW MRS. PEOPLES).

Is it only one year ago since I was with you? I thank God for memory, for your faces all come before me, as I write, with perfect recollection, even the tones of your voices, until I almost forget I am far away, and raise my eyes to look upon the tropical foliage and listen to the pleasant voices of our girls at their work pounding rice or ironing in the yard below. The words have a decidedly foreign sound, and I realize with gladness that I did sail away from San Francisco one year ago, and that already six happy months have been passed in beautiful Chieng Mai. I wish I could transport you to our Laos home for one day, that you might become acquainted with the many strange and interesting sights that it is impossible to write about because we do not have their likeness in America. But girls are the same in some respects the world over, therefore I will tell you about the girls here, and you may draw your own comparisons if you find any. We have twelve girls now, ranging in age from eight to twenty years. We have attempted no regular instruction yet but that of the Bible and sewing-school. My Bible work thus far has consisted of object teaching from a large illustrated text-scroll upon the life of Christ. Every Sabbath afternoon the girls and some of the women come into the parlor and we first spend a half-hour in singing their favorite hymns. "Happy Land," "Happy Day," "The Shining Shore" and "His Loving-kindness" they sing with much taste and spirit, together with many quaint melodies that I never heard before. After the singing I hang up the scroll and tell the "old, old story," listening to and answering their eager questions. The pictures help to make the teaching more interesting and intelligible, and we greatly need a variety of good-sized pictures for object teaching.

Every afternoon the girls meet for two hours upon the south veranda to sew. We are proud of the class, and they are a pleasant sight with their bright faces, smooth hair and neat dress. They sit upon low benches placed in front of a long table, upon which they keep their implements and where the work is cut out. The little ones sew patchwork, while the more advanced make skirts and jackets and mend. We are united in wishing to make the school self-supporting, and with careful management I believe it can easily be made so. They can weave their own skirts, dye, spin, make soap, etc., and the sewing will also bring a small revenue.

A few steps north of our house is a long bamboo dwelling where our girls sleep. Upon the bamboo mat which covers the floor is laid the row of cotton mattresses, each with unbleached sheet and quilt and tiny pillow; a white cloth canopy serves as a mos-

quito net, and some few Laos trinkets constitute the rest of the furniture. A small hut a few feet away is their cook-house; their principal food is rice, with a curry at noon. This they eat from little blue bowls, standing at a small table. Bük is our model maiden, attentive and industrious; she prepares their meals and keeps the little ones in order; sometimes she slights her work, but usually behaves like a true Christian, as I think she is.

The maxim you once gave me, "Never work when the spring is out," keeps me in good health and spirits, and will make an old missionary of me one day, I hope. At first our Yankee vim was sorely tried by the constant waste of time, but we found it useless to batter with our puny fists against the customs of ages, especially as anything out of the ordinary course is sure to be followed by a clinching argument in the form of fever. The ravages of this disease have been appalling in their mortality, and we use our only safeguard, quinine, as a tonic and preventive upon many occasions where its use would appear ridiculous in America. Should it be necessary to go over the river or into the city, a dose of quinine is essential. Is there a picnic in order upon the mountains, "Is the quinine bottle packed?" is the thoughtful query. And at meals "yah kow," white medicine, is usually the first article called for. Our houses are built upon high posts, and are dry and healthy in comparison with the native bamboo huts, with their low, damp, dark rooms, filled with sick and dying ones all the year. After Dr. Cheek's departure in April Dr. Peoples was pressed into active service. He frequently has sixty patients during clinic hours in addition to his daily visiting. His medical call gives me a favorable opportunity of gaining the confidence of the family and telling them of our Saviour. If the patient is in great danger I go to the neighboring homes and sit down upon the floor mat beside the spinning-wheel or loom where the women are at work. They always treat me kindly and offer me fruit or a cool drink of cocoanut water, which I usually accept and give them a bunch of our sweet roses, if I have them, for their hair, interesting them in the meantime in my broken Laos speech. Dear friends, there is a long interval between the ability to make one's self understood in the simple colloquial and the power to render the sweet spiritual truths of our religion comprehensible to these poor souls who never heard them before. Therefore do not become impatient for results, but pray that I may have patience to obtain a Laos tongue.

"No man wants help like those who want the gospel. Of all distresses, the want of the gospel calls loudest for relief."—*John Owen before the British House of Commons.*

RUSSIA.

An Armenian of Tabriz, once a faithful helper in the mission work there, but now laboring among Armenians in Russia—a mission that is self-supporting—has written this letter to Mrs. Van Hook. to whom he and his wife were valued assistants.

"My dear Sister in Christ Jesus:—On September 30 we were made glad by the receipt of your letter. It was full of the spirit of Christ. We had written to you twice or thrice because we are very desirous of hearing from you frequently. Because you broke down in the Lord's work, and for this reason had to return to your native land, we have often prayed to your heavenly Father that if it be in accordance with His will He restore you to health and again send you to Tabriz, that you might again labor for the glory of our beloved Lord. The letter you sent has renewed and strengthened our spiritual love for you, and brought your presence before our mind's eye very vividly.

"We are sorry you have been so long in recovering from your illness; it is doubtless the providential dealing of our heavenly Father, and will work out for you the peaceable fruits of righteousness. We are glad you find so much enjoyment in the progress of the country and in the new inventions made in America which you describe to us. Oh that men would only make progress in spiritual as they do in temporal things! What a pity that they strive so hard to facilitate every worldly scheme, while in faith and good works they go backward! As time advances infidelity seems surrounding the Church of Christ. Here we saw two men who had come from America (one of them an Armenian, the other an American) who gave us very sorrowful news in regard to the United States. They said that as time passes the Church seems to be conforming to and desirous of the world more and more, and on Sundays the women attend church more than the men. My dear sister in Christ, this lamentable condition is found also in Russia. All those who are educated, I believe, are infidels. Let us pray that help may be sent from on high. We are grateful to God that good Christians like you came to seek us. We find much comfort when we fall into this line of thought. We believe that the prayers of persons of your stamp are treasures that will never fail. We are thankful to you from the bottom of our hearts, and may the Lord pour out upon you the spirit of supplication in still greater abundance. We would be very glad if, with the Lord's help, you could come to these regions to work, for we greatly long to see you. But if not permitted to meet here, before the throne of the Lamb we will see one another.

"When we compare the Lord's work in the trans-Caucasus with its progress in other places it appears well, although as yet there

is not the liberty that is needed. On this account at times persecution arises against us. In Alexandropol the whole population assembled against me and from noon till night strove to kill me, but the Lord saved me out of their hands. In Echmiadzin also they cast me for one night in prison. I spent the whole night in preaching to the Mohammedans there. In the judgment hall my persecutors hid themselves that they might beat me, but the Lord brought deliverance. But in Shamakhee there is no disturbance now. It is recognized as an independent church. Each Sabbath several hundred persons (400 to 500 generally) assemble. Also in Baku, each Lord's day, about two hundred people meet for divine worship. Each week there are three meetings; two of these are prayer-meetings, one for the men and one for the women. My wife attends to the latter. Some weeks ago we commenced to preach in Turkish. There are several Nestorian brethren and a few Mohammedans who attend our meetings. We have much hope that the Mohammedans will come in greater numbers. I do not always remain in Shamakhee. In a short time I will make a tour to Gyuk Chai and from thence to Baku, which is on the shore of the Caspian. I expect to remain there quite a time. For two years past, during the months of July and August, I have gone to Kaia Bagh to preach. At the close of the preaching service this year from fifty to sixty men of good standing assembled in my room. There are fifteen brethren there, but as yet they dare not profess their faith publicly. Those who desire to hear the word of life are many. Last year the Armenians in Kara Bagh tried to drive me away by the authority of the government, but a German Lutheran, who was the judge, gave me much help and saved me; and now, by his help, I can always remain there two months at a time, but no longer. In the districts of Eriwan and Alexandropol the brethren, on account of the fierce persecutions which our nation raises against them, have petitioned and received from the governor of Kars a place and have built a village. There are sixty-four houses of them. The Shamakhee church having divided, one part of it is now in Baku.

"In Shamakhee the work has been going on for a long time. Baron Sergis Hampartzumoff is a true and earnest Christian. The Lord selected him as an instrument for His own work in this region. This man was enlightened by the missionaries who came from Basle in 1838 to travel through the trans-Caucasus. On coming to Shamakhee they found this man. Before their arrival he found a gospel, which he had been reading. Afterwards he went to Kara Bagh and studied a year under the direction of the missionaries. After that he went to the shores of the Baltic, where he learned the German and went through a course of study. Then

he returned, and has ever since preached here. The Lord has greatly blessed his work, and now the largest Protestant church in the Caucasus is in Shamakhee. The first seven years there was bitter opposition, and it was with great difficulty that they could assemble for prayer and praise. They always worshipped in the open plain or in secret places; but even there the enemy found them and persecuted them. The government officials were ever hunting up those who prayed, that they might punish them. Often when assembled for worship in the open fields they did not dare to take off their hats, because if seen with their heads uncovered they would be at once arrested. We are grateful to you for the comforting words from the Scriptures which you wrote us. May you be kept in perfect peace. Remember us in your prayers.

"KREKOZ GUERGIAN."

WOMAN'S WORK IN EUROPE.

An address delivered before the Woman's Foreign Missionary Society of the Presbytery of Newark, N. J., by the Rev. C. T. Berry.

WHAT are the Christian women of Europe doing in the foreign mission field?

This inquiry has two answers: (1) What the Christian women of Europe are doing by and through their own organizations; (2) What European female missionaries have done and are doing who are otherwise connected. The former of these only will now be considered.

The continental societies as yet are few: 1. *The Ladies' Auxiliary to the Paris Society;* 2. *Berlin Ladies' Society for Training of Females in the East* (organized in 1842; has nine women in the Punjaub and Central India); 3. *Berlin Ladies' Society for China* (organized in 1850; supports one ordained missionary and four female missionaries); 4. *Kaiserwerther Diakonissen Anhalt;* 5. *Stockholm Ladies' Society for China* (1850, and is educating boys and girls in Hong Kong and Silong); 6 and 7. Switzerland and Holland also have women's societies, whose names have not come to hand. It may be noted in passing that there are six women's societies in Canada; viz., two Baptist, three Presbyterian and the Canada Woman's Board of Foreign Missions.* Turning to Great Britain, we find thirteen women's missionary societies. 1. *Society for Promoting Female Education in the East*, 1834; 2. *Ladies' Society of the Free Church of Scotland;* 3. *Ladies' Wesleyan Missionary Association*, 1859; 4. *Ladies' Association for*

* "Missions are carried on in America by the churches themselves as a regular church work, instead of being left to voluntary societies, as in the national churches of Europe." —Schaff's *Christianity in United States.*

the Social and Religious Elevation of Syrian Women; 5. *Indian Female Normal School and Instruction Society;* 6. *English Presbyterian Female Missionary Society for India and China;* 7. *British Syrian Schools;* 8. *Church of England Zenana Missionary Society;* 9. *Ladies' Society for Promoting Education in the West Indies;* 10. *Ladies' Association for the Support of Zenana Work in India;* 11. *Ladies' Association for the Advancement of Female Education in India;* 12. *Ladies Auxiliary to Edinburgh Medical Missionary Society;* 13. For the last twelve years the *London Missionary Society*, now eighty-eight years old, has had a woman's department, which in India alone had in 1881 over 150 female agents, having in charge 66 day-schools, 14 boarding-schools, 852 zenana houses and 5804 pupils.

About a year ago it opened a new "home" for the zenana mission at Bhowanipore, costing over $18,000—the sixth institution of this kind in Calcutta. Long neglected as female education was in Calcutta, there are more girls than boys in the mission schools; viz., 4400 girls taught by Christian teachers, and only about 3400 boys.

It is also said to the credit of the women workers that the best work that has been done among the seamen in Calcutta has been done by Christian women.

The pioneer in the British field is *The Society for Promoting Female Education in the East*, organized in 1834. Nothing of any moment had as yet anywhere been done for heathen women, though two societies had been originated in this country, *The Boston* (Baptist) *Female Society* in 1800, and in 1819, *The Female Missionary Society of the American Methodist Episcopal Church.*

In 1834, Dr. Abeel, the American missionary to China, broken by his toils, went to England to recruit his strength before he returned to die. But his heart was so full of the sorrows of heathen women that he could not be silent. Wherever he went their degradation and the duties of Christian women at home towards them was his one theme. He impressed upon the different societies that the whole apparatus of missionary effort must be deficient if not met by a distinct and appropriate machinery for the enlightenment and conversion of the women. He drew up and printed a powerful appeal to the Christian women of Great Britain and America. As a result a number of ladies formed themselves into a committee and the *Society for Promoting Female Education in the East* was established.

The income of the *British Female Educational Society* last year was $37,000, and its total contributions have been over $650,000. Its field embraces half the globe, and its work com-

prises over three hundred schools. Its work in Nazareth and Bethlehem alone would create interest in the heart of every Christian woman in the world. It includes the women of a dozen different countries, of all ages and ranks. The aim of the society is to impress on all the truths of the gospel and knowledge of the Scriptures, and at the same time to educate and civilize by means of well-qualified zenana missionaries and school teachers. Its organ, so happily named, is "Woman's Work in the Great Harvest Field."

Far surpassing this in respect of resources, not in its scope, is the *Church of England Zenana Missionary Society*, whose income last year was $111,000. This society carries on its work at thirty-four different stations in India, has fifty-two missionaries and twenty-four assistants and one hundred and twenty-four native teachers and Bible-women. At home it has enlisted four hundred and fifty-two branch associations. It publishes a very ably conducted bi-monthly entitled "India's Women: the Magazine of the Church of England Zenana Missionary Society." Among women's missionary publications, Dr. Wilder says it has no superior. In this paper, May, 1881, Sir Richard Temple stated there were then no fewer than 70,000 girls at school in British India. Then follows the *Normal School Society* (1852), with an income last year of $36,000. Its object is to carry the gospel as far as possible to the one hundred and twenty million women of India by means of schools, zenana and medical missionaries and Bible-women. This society publishes the excellent magazine *The Indian Female Evangelist.*

Next the *Free Church of Scotland Society*, with over $25,000 of annual contribution, the *Church of Scotland Society* with over $21,000, the *Wesleyan Society* with over $17,000, the *London Missionary Society* with nearly $11,000. These figures will convey some idea of the scale on which the work is now being carried on, as far as this can be done by mere figures. But we must take up specific examples if we would know the methods and feel the greatness of the work which is being done. Turning first to the pioneer society in the British field, the *Female Education Society*, we find under its auspices an interesting account of Miss Whately's work in Egypt. Multiply this by the more than three hundred schools fostered by this society and you cannot fail to gather a strong and vivid impression.

Twenty-one years ago an English lady, Miss Mary Whately, daughter of the well-known archbishop of Dublin, while visiting Cairo invited a few little girls into her room, and in broken Arabic she taught them the story of Christ. The work soon took possession of her, and was attended with the most marked evidences of the divine blessing. Some others joined her in it, including

two Syrian missionaries, and at the close of the third year a boys' school was also in operation. Five years later the khedive of Egypt made a liberal grant of land for the erection of a school-house. To the building of this Miss Whately herself contributed largely. New pupils came, and the work extended until a school of five hundred in all, three hundred boys and two hundred girls, were in regular attendance. Regular Sabbath service in the Arabic language was attended by men and women, a book depot established, a weekly meeting for women carried on, a Bible-woman regularly employed, an extensive system of house-to-house visitation maintained, and a medical mission started under most hopeful circumstances. A branch school was also opened at Damietta with an attendance of seventy, and has been adopted by the Church Missionary Society of England.

The remarkable feature of this work was that it was among the Mohammedan population, hitherto regarded as inaccessible. Other missionary operations in Egypt are mostly confined to the Copts, the descendants of an almost extinct and Christian community.

Although government schools, recently opened, recognize the Koran, and offer not only education, but also free board and lodging, yet the attendance at the mission schools did not diminish, but many more could have been received had accommodations been sufficient.

Miss W. wrote, "I and my female helpers have access to some Egyptian harems where no other Christian women can come. I was once visiting one of these, and the mistress of the house sat, with her Moslem beads in her hands, muttering prayers when I went in. Presently she asked if I had 'that book' with me; and, turning to a relative who was there, she said, 'Only think! *she* believes that she has a place up in heaven—a home.'"

With great power Miss Whately says, "If only they could hear what a poor woman on the banks of the Nile once said to me! I believe no speech could be so eloquent. I had been trying to teach her of our lost state as sinners and of God's love in Jesus. She fixed her eyes on me with a wistful gaze, and said, '*Why was I never told this before?*'"

Miss W. saw fruit to the glory of the world's Redeemer. Before Arabi Pasha's insurrection drove her from Egypt and scattered her little flock, many of them had learned the way to heaven, and some, she had every reason to believe, were safely landed there.

Since the war she has returned to Cairo. In December, 1882, she wrote, "Scholars are beginning to pour in already; more Christians at first than Moslems, but they will soon follow. With the banner of love I will go forth and show that the God they 'ignorantly worship' with fanaticism is really a God of mercy and

love and peace, and I hope we shall see light shining in darkness before long."

(*To be continued.*)

A GOSPEL NAVY.

REV. MR. GIBSON, pastor of the Wesleyan chapel in Paris, has just been making a missionary tour in a novel way. He hired a ship for the purpose of holding gospel meetings in the ports of France, and started out with a little band, not, as he said, "a salvation army, but a salvation navy." They first put into a port at Havre, put their harmonium on deck and began to sing gospel hymns, and sent out workers who invited and urged people to come to the ship. When they began to come they crowded the cabin to suffocation, and when a hole was cut through the top to let in air, the people on deck got on their hands and knees and literally filled it up with their heads. They held numerous meetings there, and many wretched, weary hearts found, on that little ship, rest and joy in believing. They next went to Honfleur, and had much the same results as at Havre. At Rouen, men from the coal pits, black with dust, who had never uttered a prayer, men who worshipped only the sun, and not only the poor and depraved, but the aristocratic and the rich; and the multitude was so great that they were obliged to push out from shore, as did a little company long ago upon the Sea of Galilee, and preach to the people.

Sometimes while they were holding meetings on the boat two thousand would be waiting on the wharf for their turn to come on board. The Spirit of God came down in great power, and many were converted. Men with blackened faces broke into tears and said they had longed for this all their lives, but had not known where to find it, and went away rejoicing in a new and blessed hope, saved by the Saviour's blood. So great was their interest that once they kept up the meeting all night, and they could not drive the people from the boat that others might come on. There was no opposition in the town. The newspapers were filled with accounts of their work. There were ten thousand people came on the ship during eleven days, and hundreds and hundreds went away rejoicing in the hope of salvation. Surely in our prayers that the kingdoms of this world may become the kingdom of our Lord and Saviour, we should remember to pray for this great work.

I OFTEN think some other voice than mine, some other hand or pen, would do this or that work so much better. One cannot help feeling so often, but then—"He has put into mine" ought to be sufficient answer.—*Extract from a letter.*

SIDE LIGHTS ON MISSION WORK.

On the day of Pentecost the gospel was heard in seventeen tongues; to-day it is preached in three hundred different languages.

Every Sabbath finds one-third of the population of Fiji in church.

The number of communicants in the home churches is 10,000,000. In the foreign field there are but 197,102.

The Japanese have begun to emigrate to California, and are receiving the encouragement of the citizens of San Francisco.

Intemperance is rapidly on the increase in Bengal, India, spreading even to the women and children. A change in the distillery system made by the government has brought the price of intoxicants so low as to make them cheaper than rice.

The Church Missionary Society of England, in order to suppress the injurious custom of binding the feet, has decided not to admit to Christian instruction any Chinese girl unless her feet are unbound.

At a recent dedication of a church in Smyrna by missionaries of the American Board, services were conducted in English, Armenian, Greek, Turkish and Spanish, the languages spoken there and used in Christian work.

An answer to the skeptical question, "Do missions pay?" may be found in the fact that the average gain for each missionary of the Presbyterian Church last year was fifteen converts.

One of the greatest evils of Japan is the growth of intemperance. More than $60,000,000 is spent yearly for *saké*, in the manufacture of which nearly one-fifth of the total yield of rice is consumed. The cost of the entire government does not exceed the sum spent for this one drink.

One great difficulty in reaching the people of the New Hebrides Islands with the gospel is that twenty different dialects are spoken, each of which requires a separate translation of the Bible.

A ring of great value, and said to be the largest in the world, has been made in London for the king of Siam, to be used by him once a year in the worship of Buddha. In the delicate setting of the stones are wrought the mystic emblems of the faith.

The talented Brahmin woman, Pandita Ramabai, who lectured on reforms so successfully among the Hindus, has been converted and baptized into the English church. With her gifts of eloquence and learning she will no doubt exert a wide and beneficial influence over her people, among whom this event has caused much excitement.

Dr. Bliss, of Constantinople, states that during the last twenty-five years the British and American Bible societies have distributed 1,128,870 copies of the Word of God in Turkey, more than a million of which were sold at an average price of twenty-five cents.

The island of Eromanga, where John Williams met his martyr death in 1836, has been brought under Christian influence. It is said that of the 2500 inhabitants 1000 are nominal Christians, and 190 are members in full communion.

For the Young People.

WOMAN'S COMMISSION.

BY CAROLINE M. NOEL.

When, upon Easter morn,
  The risen Saviour came
To Mary, as she kept
Beside His grave and wept,
  He called her name.

Without one shade of doubt,
  Her heart replied, "My Lord!"
The mystery received,
Of life through death achieved,
  Her faith adored.

Unto that perfect faith
  Christ gave at once employ;
Not to embrace His feet,
In trance of rapture sweet,
  But—nobler joy!—

To publish the great fruits
  Self-sacrifice had borne—
Christ risen, rising still;
Proclaiming, by His will,
  To hearts that mourn:

"Go, say that I ascend
  Unto my Father's throne—
My Father and *my* God,
Your Father and *your* God;
  Not mine alone."

O woman, take thy stand
  Upon this high position,
And faithfully hand on,
Till death itself is gone,
  This great commission.

Wherever human hearts,
  In high or low estate,
Waste upon earth and sense
Hopes that should soar from thence,
  Your work doth wait.

To you the voice still speaks:
  "Go, say that I ascend
Unto my Father's throne
(Yours, and not mine alone)
  His gift to send."

—*The Name of Jesus.*

Three Marys;

OR,

THREE INTERPRETATIONS OF MARK xvi. 15.

BY LOUISE MANNING HODGKINS.

MY three friends, of whom I am going to tell you, do not know each other, and are indeed friends only by that old and sacred bond, "being one in Christ Jesus."

I shall not tell you their names, save that they bear the common name of Mary, and remembering it as that of the most "highly favored among women," they refuse to be known by those pleasant popular diminutives, Minnie or Maidie, Mollie or Pollie; so out of deference to their preference I shall be compelled for the sake of convenience to say Mary No. 1, Mary No. 2 and Mary No. 3.

They are all Christians! By this I mean that they are not only members of Christ's Church by a profession of faith, but they are members of that truer "holy family," so many times larger than the art of the sixteenth century would make us believe.

To be followers of Jesus signifies to them a daily and hourly study of His words and ways, a finding in His life their example, in His teachings their instruction, in His precepts their law, in His promises their hope and refuge, in His person their best and truest friend.

They could tell you the whole story of that wonderful three years of the active ministry of their Lord, without once looking into the record to see if it were at Jerusalem or Capernaum that this or that miracle took place, or whether the transfiguration was just before or just after the miracles of the loaves. Not a detail of this life of all lives has escaped their notice and study. They can say the Sermon on the Mount by heart. That does not signify that they have ever committed it to memory, which would be saying it by rote. *They* know it *by heart.*

They would tell you that there is not a practical subject of thought or action, from "how shall we pray?" to "what position shall we take on the modern temperance question?" upon which the Lord Jesus has not ex-

pressed Himself with sufficient clearness for the benefit and example of His followers. Fully believing this, they solve all their mental and moral, social and secular problems by this test: How did Christ answer this question? What is His requirement with reference to this thing?

Questions of duty and of privilege, of employments and amusements, of studies and accomplishments, of society and home-requirements, of benevolences and economies, are all settled by their allegiance to and their interpretation of this passage: "As Thou hast sent me into the world, even so have I sent *them* into the world" (St John xvii. 18). It was unmistakably plain that the *Thou* was God, the *me* His Son, the *them* themselves. The first question that naturally met them was, How did God send His Son into the world? and the answer came in His own words: "It is my meat to do the will of Him that sent me" (St. John iv 34) Rightly judging that this "will of God" was as essential to them as to Him, they applied themselves to finding out what it was and is, with all the eagerness of those whose life depends on the reward of the search. How could they do otherwise and count themselves Christians? And this is what they found:

I. That its importance could not be overestimated, for it was the pledge of immortality. Was it not written, "The world passeth away, and the lust thereof, but he that doeth the *will of God* abideth forever"? (1 John i. 17.)

II It was the standard for the most effective because the most unerring position on earth, for the Teacher himself had said: "My judgment is just, because I seek not mine own will, but the will of the Father which hath sent me" (St John v. 30). And this revealed will pointed ever clearly to one fact—"Salvation through the name of Christ." "And this is the Father's will which sent me, that of all which He hath given me I shall lose nothing" (St. John vi. 39). And those who were given were surely "all the nations of the earth," for did it not follow in the context that we might be left in no doubt? "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life: and I will raise him up at the last day" (St John vi. 40).

They found, too, that this was the chief evidence of acceptance with Christ, or any authorized relationship to His person and work. Had He not distinctly said: "For whosoever shall do the will of God, the same is my brother, and my sister, and mother"? (Mark iii. 35.) Ah! it was plain enough that the doing of God's will was the natural corollary to the profession of Christian faith, but how? There was but one way, a way hard to follow, but which not following would surely class them among those who are not worthy of Him. You know what it was:

"Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God" (Romans xii. 2).

And they obeyed, for they were clear-headed, philosophical girls, with too much sense and too much honor to count themselves followers of Christ while they deliberately intended to step aside from this plain path of His appointing. So they gave themselves to this Christian life, "not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart" (Eph. vi. 6), with a full expectation of some time "standing perfect and complete in all the will of God" (Col. iv. 12), since "this" was "His will," even "their sanctification." Perhaps you think they were peculiar; indeed they were—peculiarly consistent! If there were those who thought them absurdly scrupulous, they dared not say so, "For so is the will of God, that with well doing ye put to silence the ignorance of foolish men" (1 Peter ii. 15); and He who was "making them perfect in every good work to do His will," seeing their "uncorruptness, gravity, sincerity, their sound speech that could not be condemned," also saw to it that even those of "a contrary part should be ashamed, having no evil thing to say of them" (Titus ii. 7, 8).

These three Marys became wonderfully clear in their apprehension of those things which are spiritually discerned. An experience of peace became so much greater to them than any doctrines that questions relating to the divinity of Christ, the credibility of miracles, the doctrine of election, the efficacy of prayer, never gave them an hour's unrest, because, in obedience to "If any man shall do His will he shall know of the doctrine" (John vii. 17), they became filled with the knowledge of His will in all wisdom and spiritual understanding (Col. i. 9), and all because the Lord Jesus, "that great Shepherd of the sheep, through the blood of the everlasting covenant," was making them perfect to do it (Heb. xiii. 21). Doubtless you think they were very much alike. So they were, for unlikeness among Christians does not arise from difficulty in interpreting Christ's will, but some form or creed unauthorized and unsuggested by their Lord.

I do not know that I have told you the reason why my friends, who stood on such common ground, and had so many thoughts and ways alike, did not know each other. In the first place they lived in different parts of the country; in the second they belonged to different stations in society, which not necessarily, but naturally, separated them. Mary No. 1 was rich—that is hardly a good distinction, either, for they were all immensely rich in being so genuinely of that little flock to whom the kingdom of heaven was the sure inheritance, and I only use

for the sake of convenience that worldly misnomer, to which you can give a worldly interpretation.

Mary No. 1 was rich, Mary No. 2 was poor, and Mary No. 3 had "neither poverty nor riches," but all were common heirs to a common kingdom of glory into whose actual possession they hoped to come, solely by obedience to the will of God.

And these three girls, through experiences I shall relate, found in the written word this commission of their Lord, as well as the others: "Go ye into all the world and preach the gospel to every creature" (Mark xvi. 15). And they saw no reason why they should not take this command literally, as they had the rest; and so it came about that it was a part of their creed to believe that it really meant going somewhere, to do something for somebody, unless one could show sufficient —which to them meant scriptural—cause for remaining at home. You see they put together those last words of our Lord before His Passion: "As thou hast sent me into the world, even so have I sent them into the world" (John xvii. 18); and that other last word before the ascension: "Go ye," and they could not fail to see that they were companion precepts.

(*To be continued.*)

At Home.

BIBLE READING.

PERSONAL ACCOUNTABILITY—THEME FOR SCRIPTURE READING FOR APRIL.

God assigns to each soul its own work: Mark xiii. 34; Rev. ii. 29; 1 Cor. xii. 7–12.

He requires each soul to give account of itself: Rom xiv. 12; Ezek. xviii. 20; Matt. xxv. 31, 32; Luke ix. 25.

He judges according to each man's deeds: Gal. vi. 4, 5; 1 Cor. iii. 8; Job xxxiv. 11; Ps. lxii. 12; Jer. xxxii. 19; Rev. xx. 12; *and according to his words:* Matt. xii. 36; Rom. x. 9; Ezek. xxxiii. 7–9.

But in each case God's judgment has reference to that which is beneath all these deeds and words, namely, the heart itself: Matt. vii. 18; Rom. ii. 6–11; Rev. xxii. 11, 12; Rev. ii. 23; Prov. xxiv. 12; Jer. xvii. 10; Ps. vii. 9; Ps. xxvi. 2; Ps. cxxxix. 23, 24.

"THOUGHTS OF GOD."

DOUBTLESS many have read from the February number of *Woman's Work* that most excellent article by Mrs. Herrick Johnson, entitled "Beside all Waters," and have noticed the quotations from one of Miss Havergal's letters, in which she writes, "I think my 'Thoughts of God' the best poem I ever wrote," etc. It is the secret judgment of many friends, who were to her unknown, that Miss Havergal's convictions regarding her masterpiece of work will be found to be correct; though for a time and for varying needs of mind and heart, some of her lesser writings have been most helpful and precious. Let every weary and perplexed woman take down again her volume of Miss Havergal's poems, and read and ponder well the "consummated melody of thought" contained in the glorious passages of that grand and exquisite production.

M. E. P.

"They say there is a hollow, safe and still,
A point of coolness and repose,
Within the centre of a flame, where life might dwell
Unharmed and unconsumed, as in a luminous shell,
Which the bright walls of fire inclose
In breathless splendor; barrier that no foes
Could pass at will.

"There is a point of rest
At the great centre of the cyclone's force—
A silence at its secret source;
A little child might slumber undistressed,
Without the ruffle of one fairy curl,
In that strange central calm amid the mighty whirl.

"So, in the centre of these thoughts of God,
Cyclones of power, consuming glory-fire—
As we fall overawed
Upon our faces, and are lifted higher
By His great gentleness, and carried nigher
Than unredeemed angels, till we stand
Even in the hollow of his hand—
Nay, more! we lean upon His breast—
There! there we find a point of perfect rest
And glorious safety."

GIVE TO THE LORD THE BEST GIFTS.

MISS GARDNER, in the *Missionary Link*, describing a scene at the Ghato says: "As I pass out it is through a long row of beggars and venders of melons and other fruits, and I am attracted toward a group of well-dressed, well-to-do women, who are purchasing a melon to give to the god of the river. They pick out the smallest, and haggle and dispute over the price of it until I

quietly remark at their elbow, 'Do you always give the smallest to your god?' They turn hastily at the sound of my voice, and are in no whit abashed at my suggestion; and they good-naturedly explain, 'We are very poor people.' I wonder if it is only our darker sisters that give the smallest melon to the Lord?"

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

HOUSE-BUILDING IN THE EAST. From Saturday Review. *Popular Science Monthly,* February, 1884.

THE PEOPLE OF EGYPT AND MISSIONS AMONG THEM. *Gospel in All Lands,* February 7, 1884.

MISSIONS IN EROMANGA. James Croil. *Gospel in All Lands,* February 14, 1884.

MONTEREY, THE METROPOLIS OF NORTHERN MEXICO. Fannie B. Ward. *Frank Leslie's Popular Monthly,* March, 1884.

CUST'S LANGUAGES OF AFRICA. *Missionary Herald,* March, 1884.

TEXTS AND TRANSLATIONS OF HAFIG. E. P. Evans. *Atlantic Monthly,* March, 1884.

CONDENSED SKETCH OF THE MICRONESIAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. *Missionary Herald,* March, 1884.

FOREIGN MISSIONS IN PRIMARY CLASSES. By Pansy. *Westminster Teacher,* March, 1884.

MEXICO AND ITS ANTIQUITIES. *Popular Science Monthly,* March, 1884.

INDIAN LIFE: WHAT IT CAN TEACH US. Charles Hawley, D.D. *The Evangelist,* February 21, 1884.

STREET SIGHTS IN MEXICO. Bishop H. W. Warren, D.D. *The Independent,* February 28, 1884.

GOWANDA, N. Y. REV. A. B. ROBINSON.

OUR last number of *Woman's Work* contained an article from one of our missionaries upon the question, "Should a missionary's family be separated?" These words from a widowed mother, who has recently returned to her work among the heathen, leaving her children in this country to be educated, show how keen is the pain of that separation:

It is well that my time will be very fully occupied; else I do not know how I could bear the separation from my children. My coming back to this land is like the return of Naomi, who said, "Call me not Naomi; call me Mara." Not that the Lord hath dealt bitterly with me—ah no! With deep and heartfelt gratitude I acknowledge that He has dealt well with me in all things, and that goodness and mercy have followed me all the days of my life. Most days I feel ashamed to think that I have made any sacrifice whatever in leaving my beloved children; but the flesh is weak, and the pain of separation is keener than I can always well bear. To think that I must miss all their sweet, childlike ways, cannot watch the development of mind and body, and must be content to fade out of their memories, at least to some extent—oh, it *hurts!* No, not for one moment do I regret having come, not for one mo-

ment do I grudge the Lord anything that I have given Him, and even in my deepest pain I know that all is well. Still I am only a human mother. Pray for me.

We hope that in the midst of other plans our busy home workers are not overlooking the children. The young folks are only waiting for an experienced leader to sound the rallying call, and there can be no better opportunity for this than at your May children's meeting. If you have never held such a meeting, begin now. Have a bright, joyous mission jubilee for the children, and you will be fully repaid for your pains by their increased interest and support.

Question Corner.

We often receive questions, the answers to which would doubtless be of value to many of our readers. It has therefore been decided to have a corner in the magazine where our workers may bring their difficulties or inquiries, and where we may be mutually helpful.

May I ask whether your letter to auxiliaries and bands, in the February number, has met with any response?

Yes, from points all along the line there have come expressions of surprise, regret and sympathy and promises of help. From our farthest California border, quickly as the mail could bring it, came the assurance, from one hitherto unknown, that after reading that appeal she had resolved to increase her contribution from ten cents a month to twenty-five dollars a year for foreign missions. We never call on our auxiliaries and bands in vain, their loyalty we never doubt, and the improved condition of our treasury is a still further proof of it.

Can you give me some help in regard to the pronunciation of Chinese and Japanese proper names?

In both languages proper names are pronounced without accent. In the Japanese the vowels are pronounced as in Italian. Consonants are sounded as in English; but *g*, except at the beginning of a word, is pronounced like *ng* in sing. *H* is always strongly aspirated.

Last year our presbyterial officers were instructed to start missionary libraries wherever practicable. Do you know what success they have met with? We would like to have such a library, but don't know how to go about it.

Here is an opportunity for those who have knowledge to help the uninitiated. Let us hear from all who can throw light on this subject.

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, April 15, 1884, 12 m.

India.—*Text:* "And the idols he shall utterly abolish."

Theme for Scripture Reading: Personal accountability (Mark xiii. 34).

(Special prayer is also desired for God's blessing and guidance in the Annual Assembly of this society.)

THE ANNUAL ASSEMBLY.

The Fourteenth Annual Assembly of the Woman's Foreign Missionary Society will be held in the Tenth Presbyterian Church, Philadelphia (Twelfth and Walnut Streets), on April 30 and May 1, 1884. One delegate may be sent from each Presbyterial Society, each Auxiliary, each Young People's Branch and Band.

Names of delegates should be sent *not later than the 12th of April* to Miss Caroline Watson, 1539 North Tenth Street, Philadelphia, that their entertainment may be provided for. Each delegate should bring with her a note of introduction from the president of the society she represents. Others will be cordially welcomed and will be referred to good boarding-houses upon application to Miss Watson.

Orders on ticket agents for excursion tickets over the following railroads will be sent to delegates:

Pennsylvania Railroad.—Pennsylvania R. R. Division; Philadelphia and Erie R. R. Division; Northern Central Railway; United R. Rs. of N. J. Div.; West Jersey R. R.; Philadelphia, Wilmington and Baltimore R. R., or Baltimore and Potomac R. R.

Reading Railroad.—Philadelphia and Reading R. R. and branches (excluding the Germantown and Norristown branch and the New York and Philadelphia New Line). In sending for the order let each delegate mention the R. R. line by which she expects to come.

M. B. Smith,
Chairman Committee of Arrangements.

OUR MISSIONARIES.

We very gladly welcome, under this head, our new missionary, Miss Bessie Milliken of Philadelphia, Pa., who has received her appointment to Japan, and hopes to accompany Mrs. True when

she returns. Also Mrs. Beale, wife of Rev. M. E. Beale of Bridgeport, Ohio, who intends to go with her husband to the southern Mexico mission in the early spring. Miss Kate McFarren of Blairsville, Pa., formerly missionary to Bogota, has been recently appointed to Durango, Mexico.

Recent mails bring us tidings of the safe arrival of Mrs. Theodore McNair in Japan, of Miss Harriet Lewis in Canton, China, and of Mrs. J. H. Morrison at Lahore, India.

Letters have been received during the month from Rev. Dr. Happer and Miss Mary Happer, of China; Rev. Mr. Tracy and Mrs. Tracy, Mrs. McComb, Mrs. Morrison, Mrs. Ferris, Miss Belz and Miss Scott of India; Miss West, Mrs. Hearst, Miss Porter and Miss Davis of Japan; Mrs. Ford, Mrs. Pond, Miss La Grange and Miss Nelson of Syria; Mrs. McGilvary of the Laos; Miss Snow of Mexico.

Mrs. Hearst, who was in Canton, China, at the time of the last report, is now in Japan with improved health and hoping to remain there. Miss Mary Happer, of Canton mission, is soon to marry Mr. Damon of Honolulu, Sandwich Islands, and of necessity severs her connection with the Board and with us. Miss Ellen Jackson of Beirut, Syria, is also to marry and leave the mission, making it necessary for us to supply her place. Reports have come from Sidon Seminary; Bogota school and the work at that station; from Miss Belz of India, Miss Scott of Woodstock and from Mrs. Ferris of the mission at Panalla, India. The boys' boarding-school at Lodiana, India, is reported in a very interesting manner by Mrs. McComb, who with her husband has charge of it.

NEW AUXILIARIES.

Newton Pres., Andover, N. J.
Marion Pres., Richmond, Ohio.
Philadelphia Pres., Bethany Church.
Westminster Pres., York, Pa., Calvary Church.

BANDS.

Baltimore, Md., Brown Memorial Ch., A Handful of Corn.
Bellaire, O., 1st Ch., Buds of Promise.
Germantown, Pa., 1st Ch., Sunrise Bd.
Govanestown, Md., Earnest Workers.
Green Spring, O., Busy Bees.
New Athens, O., Y. L. Band.
Scio, Ohio, The Oasis.
Sunbury, Pa., Dew Drops.
Warsaw, N. Y., Earnest Workers.

NEW LIFE MEMBERS.

Bronson, Mrs. Sarah A.
Curry, Mrs. L.
Gaston, Miss Lizzie
Jones, Mrs. Ezra
Lamborn, Mrs. Henrietta
Prichard, Mrs. Benjamin
Thomas, Miss Lizzie
Wheaton, Mrs. Carrie
Woodruff, Mrs. Sarah

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Feb. 1, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Ashland Aux., Lodiana bld'g, 40; Baltimore, Brown Memorial Ch., Mrs. Waters, sch'p Kolapoor, 30; 1st Ch., Mrs. Spence, 50, Miss Morris, 10 (60), Miss'y Lahore; Deer Creek, Harmony Aux., 47; Lonaconing Aux., 10, Rob't Sampson Bd., 2 96 (12 96); Piney Creek Aux., Lodiana bld'g, 30; Taneytown Aux., add'l, 4. 223 96

BLAIRSVILLE.—Unity Aux., 20 00

CHESTER.—Avondale Aux., 93 48, Boys' S. S. Class, 7 02 (100 50); Coatesville Aux. (sch'p Futtehgurh, 30), 50, Labor of Love Bd., sch. Syria, 40 (90); Honeybrook Aux., Miss'y India, 100; Toughkenamon Aux., 14; Wayne Aux., Med. Fund, 20. 324 50

CLARION.—Mill Creek Aux., 8; Mt. Tabor Aux., 17. 25 00

ELIZABETH.—Plainfield, Y. L. B., Japan, 13 77; Westfield Aux., 37 50, Bd., Miss'y Africa, 100 (137 50); Mrs. H. Manning, 100. 251 27

GENEVA.—Phelps Aux., 50, Loving Hearts, sch'p Canton, 9. 59 00

HUDSON. — Ramapo Aux., 19 20; Washingtonville Aux., 45 40, Miss'y Sidon. 64 60

HUNTINGDON.—Spruce Creek Ch., the Misses Stewart, training sch., Japan, 80, Med. Fund, 40. 120 00

KITTANNING.—Bethel Aux., 30; Elder's Ridge Bd., 19 87; Rockbridge Aux., 10 18. 60 05

LEHIGH.—Allentown Aux., 39 40; Catasauqua, Bridge St. Ch., Bd., 49 73; Easton, 1st, Y. L. Circle, sch'p Kolapoor, 30, Miss'y Lodiana, 30, Sao Paulo sch., 60, Chain Dam Aux., 5, Keystone Bd., 5 (130); Hokendauqua, Mrs. Edwin Mickley, 20; South Easton, Loring Bd., 12. 251 13

MAHONING.—Brookfield Aux., 19; Clarkson Aux., 21 35; Homeworth, 34; Leetonia, 10; Massillon Aux., Miss'y Bogota, 37; Mineral Ridge Aux., 12, Little Minerals, 3 (15); Niles Aux., 10, S. S., 20 (30), sch. Saharanpur; Poland Aux., Bogota, L. M. and Gen. Fund, 94 75; Vienna, 5 88; Youngstown Aux., Mexico, 46 25, Cheerful Workers, 40 88 (87 13). 354 11

MORRIS AND ORANGE.—East Orange, Willing Workers, sch'p Occidental Sch., San Francisco, 20; Orange, Central S. S. Class, No. 2, sch'p Canton, 15; Rockaway Aux., sch'p Bangkok, 32; Summit Aux., Dehra bld'g, 34. 101 00

NEWARK.—Caldwell Aux., sch. Canton, 30; Montclair Aux., Miss'y Ratnagiri, 100, thank-off., 50, Boys' Bell Bd., boy Tungchow, 20 (170); Newark, 3d, Mrs. Wm. Brown, sch'p Canton, 15; Central Aux., sch. Canton, 50; High St. Aux., Miss'y Canton, 36 90; Park Aux., same, 31 43, Y. L. B., bal. for organ Canton, 23 56 (54 99); Roseville Aux., Miss'y Sidon, 65, Hattie Eddy Bd., sch'p Dehra, 50, S. S., two sch'ps Sidon, 100 (215). 571 89

NEW BRUNSWICK. — Lambertville, 1st, Ogilvie Bd., Med. Fund, 60, S. S., sch'p Sidon, 52. 112 00

NEW CASTLE. — Chesapeake City Aux., sch'p Sidon, 50; Middletown Aux., Miss'y Panhala, 38 49; Smyrna Aux., same, 10. 98 49

NEWTON. — Hackettstown, Christ's Workers, 15, Willing Hearts, 9. 24 00

NORTH PACIFIC BRANCH. — Seattle Aux., 25 00

PHILADELPHIA.—Bethany Ch., Inf. Sch., sch'p Dehra, 50, sch'p Wewoka, 50, Dehra windows, 10, Bd. No. 2, 1 33 (111 33); Hollond Mem. Aux., sch. Syria, 60; Lombard St., Central Aux., 8; 9th Ch., Y. L. B., Dehra bld'g, 30; Old Pine St. Aux., Miss'y Gaboon, 400, Helping Hands (sch'p Gaboon, 15), 30, Workers for Jesus, two B. R.'s India, 100, a member, for training sch. Japan, 5 (535); 2d Ch., Star of the East Bd., sch'p Sidon, 50; South Ch. Aux., 45; Tabernacle Ch. S. S., 20; Tabor Aux., 25, 10th Ch. Aux. (Mexico, 441), 466, Y. L. B., Sao Paulo sch., 45 31 (511 31); Walnut St. Ch., Miss Sutherland, training sch. Japan, 5; West Spruce St., Perseverance Bd., orphan Allahabad, 20, Mrs. G. S. Benson, training sch. Japan, 50 (70); Woodland Aux., Miss'y Africa, 208 50. 1579 14

PHILADELPHIA CENTRAL. — North Ch., S. S. No. 2, sch'ps Dehra and Oroomiah, 35; North Broad St. Aux., 50, Mrs. Wm. Hogg, 50 (100), training sch. Japan. 135 00

PHILADELPHIA NORTH.—Providence Ch., Hopeful Bd., 20 00

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st, Aux. (Miss'y Kolapoor, 60 13), 124 50; Allegheny, 2d, Aux., hospital Petchaburi, 20 75; Allegheny, North, Aux., 223, Hodge Bd., 100 (323), Miss'y Rawal Pindi; Bethel Aux., 110, Decennial off., 30, S. S., 30 (170); Homestead Aux., 18 80; Monongahela City Aux. (two sch'ps Canton, 30), 73; Oakdale Aux., 35 51, S. S., 5 05 (40 56); Mt. Washington, 34 10; Pittsburgh, 1st, Aux., Miss'y Allahabad, 313 25, Light Bearers, 25, Young Voyagers, 25, Espy Bd., 20, Hope Bd., 10, M. T. Murphy Bd., 13 40, Louisa Lowrie Bd., 13 18, and Earnest Workers, 16 82 (30), for sch'p China, Mrs. Taylor's Cl., 5 21, Mrs. Daniel's Cl., 6 34, Mrs. Logan's Cl., 13 37, Miss Douglass' Cl., 12 50, S. S., 63 39 (537 46); Pittsburgh, 3d, Aux., Miss'y Japan, 136 52; 6th Ch., Aux., Miss'y Africa, 83; East Liberty Aux., Miss'y Kolapoor, 100; Lawrenceville Aux., Miss'y Etawah, 125; Park Ave. Aux., Lodiana bld'g, 45 59; South Side Aux., sch. Saharanpur, 25; Springdale S. S., Johnny Porter Bd., orphan Saharanpur, 30. 1887 28

REDSTONE.—Uniontown Aux., 60 55

ROCHESTER.—Ogden Centre, Ellinwood Bd., sch'p Benita, 15 00

STEUBENVILLE.—Beech Spring Aux., Miss'y Nez Perces, 20 75; East Liverpool Aux., 14, Cheerful Workers, 25 (39), same; Steubenville, 2d, Idaho Bd., same, 50, Lodiana bld'g, 25 (75). 134 75

SYRACUSE.—Oswego, Grace Ch. Aux., sch'p Sidon, 25 00

WOOSTER.—Apple Creek Aux., 10; Fredericksburg Aux., 25; Loudonville Aux., 13 16; Orrville, 43; Savannah, tea. training sch., Canton, 22; Wooster, 1st, Y. L. B., two sch'ps Canton, 30. 143 16

MISCELLANEOUS.—Bridgeton, N. J., training sch., Japan, 2; Brookville, Pa., in mem. G. T. S., sch'p Gaboon, 20; Camden, N. J., a friend, training sch. Japan, 1; Camden, S. C., J. F. Brown, 2; Geneva, N. Y., Miss M. S. Nelson, training sch. Japan, 50 cts.; Gardner, Kan., Mrs. J. N. Rankin, same, 1; Harrisburg, Pa., thank-off., 2 50; Judson, Ind., S. S. B., training sch. Japan, 1; Kingsboro', N. Y., Rev. J. O. Rankin, same, 1; Newark, N. J., Miss M. L. Grannis, 40 cts.; Olivesburg, O., Mrs. A. M. Burgett, 40 cts.; Perth Amboy, N. J., Mrs. A. Seaman, 77 cts.; M. B., Dehra bld'g, 5; Phila., Thomas Latimer, training sch. Japan, 10; "Sarah," same, 10; "two friends," same, 75; E. W. S., thank-off., 5; Princeton, N. J., a friend of missions, training sch. Japan, 100; Tarentum, Pa., Miss Belle Dickey and mother, thank-off., 20; Tioga, Pa., a friend, Panhala bld'g, 5; Upper Lehigh, Pa., Mrs. Mary Leisenring, 5; Urbana, O., Miss Anna Inskeep, training sch. Japan, 1; Washington, D. C., Mrs. T. S. Childs and daughters, training sch. Japan, 25; Watertown, N. Y., E. S. M., same, 5; West Chester, Pa., A. E. P., same, 2; a friend, same, 2; Woodbury, N. J., Mrs. H. B. Gildersleeve, same, 20; York, Pa., Mrs. D. E. Small, 100; Zanesville, O., anon., training sch. Japan, 3; sale of Historical Sketches and Leaflets, 29 55. 455 12

Total for February, 1884,	$7,241 00
Previously acknowledged,	40,146 27
Total from May 1, 1883,	$47,387 27

MRS. JULIA M. FISHBURN, *Treasurer*,
March 1, 1884. 1334 Chestnut St., Philadelphia, Pa.

W. F. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN APRIL.

John iii. *Golden Text for the Month.*—"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*" John iii. 34.

THE THIRTEENTH ANNUAL MEETING of the Woman's Presbyterian Board of Missions of the Northwest will be held in Immanuel Church, Milwaukee, Wis., April 23 and 24. Mrs. Van Hook, Mrs. Campbell, Miss Carey, Miss Cundall and Miss Cole, who are in this country, are expected to be present, as will probably others who will soon after leave for the first time for the foreign field.

NEW LIFE MEMBERS.

Miss Jessie Barclay, Detroit, Mich.
Mrs. O. L. Davis, Danville, Ill.
Miss Jessie Elder, Detroit, Mich.
Miss Fanny Gregory, Detroit, Mich.
Mrs. C. H. Little, Danville, Ill.
Mrs. Jas. McBride, Birmingham, Mich.
Miss Minnie Peck, Detroit, Mich.
Miss Bertha Schneck, Detroit, Mich.
Mrs. Anna M. Swan, Danville, Ill.
Mrs. Anna Riggs Warner, Vinton, Ia.
Mrs. M. Wheeler, Chicago, Ill.
Mrs. Sarah L. Winslow, Danville, Ill.

NEW AUXILIARIES.

Braidwood, Ill., Young People's Soc.
Cambria, Wis.
Devil's Lake, Dakota.
Helena, Montana.
Iron River, Mich.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Feb. 20, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Urbana, 1st, H. M., 50 00

BLOOMINGTON.—Bloomington, 2d Ch. S. S., 20 65; Chenoa, 2 S. S. cl., Zacatecas share, 8; Lexington, 11 25; Onarga, 43; Piper City, 35 05; Neely Bd., 16 83; S. S. cl., 1 01; Danville, Oroomiah sch'p, 30; Med. Miss. work, 100. 265 79

CEDAR RAPIDS.—Anamosa, Sac and Fox mission, 5; Cedar Rapids, 1st, sal. Miss Jewett, 25; Centre Junction, 5; Clinton, 22 55; Watkins, 43 cts.; Clarence, S. S., 3. 60 98

CHICAGO.—Braidwood, 10; Y. P. S., 5; Chicago, 1st, Beirut sch., 25; 2d, Tabriz sch., 48 55; Y. L. S., sal. Miss Burdick, 50; 3d, sal. Mrs. Kelso and Miss Olmstead, 200; 4th, Y. L. S., 29; Mothers' Mite Soc., 4 28; 41st St. Ch., Rio Claro sch., 60; Jefferson Park Ch., sal. Miss Downs, 25; Fullerton Ave. Ch., Newcomb family, 30 cts.; Reunion Ch., 25; Howe St. Mission, 12 80; Du Page Ch. S. S., 5; Lake Forest, 73 60; Mrs. W. H. Ferry, Tabriz Hosp., 1000; Y. P. S., 13 87; Steady Streams, 12 32; Homewood S. S., 2 20. 1601 92

COUNCIL BLUFFS.—Walnut, Mrs. R. E. Flickinger, 5; Miss Lottie White, 2. 7 00

CRAWFORDSVILLE. — Bethany, 20; Crawfordsville, 1st, 5; Elizaville, 5; Fowler, 6; Lafayette, 2d, 50; Romney, 5; Thorntown, 10; Dover Ch., 5; Delphi, 12 50—all sal. Mrs. Van Hook; Attica, 27; Dayton, Lodiana sch'p, 30; Delphi, 6 15; Lafayette, 1st, sal. Mrs. Warren, 50; Crawfordsville 1st, 5; Newtown, 13; Romney, Laos sch'p, 10. 259 65

DENVER.—Boulder, 7 25; thank-off., 17 40; Denver, Capitol Ave. Ch., C. M. S., 5. 29 65

DETROIT. — Birmingham, Oroomiah sch'p, 25; Detroit, 1st, S. S., 45; Union Mission S. S., Miss Harding's work, 97 44; Northville, Oroomiah sch'p, 28; Pontiac, 50; Ypsilanti, 125; Y. L., 80—both sal. Miss Dean. 450 44

DES MOINES.—Pres. Soc., 1 03; Indianola, 12 50; Winterset, 25. 38 53

FORT WAYNE.—Elkhart, 17; Fort Wayne, 1st, Mrs. Wells' S. S. class, Shanghai sch'p, 10; 2d, Osaka bld'g, 1; Goshen, Laos sch., 12; Shanghai sch'p, 10; Persian sch., 3; Mrs. J. D. Osborne, S. S. work in Persia, 3 (28); S. S., 21 50; Kendallville, 10; Hattie Schulze, sch'p Gaboon, 15; S. S. M. S., 20; Wayne Township S. S., 5. 127 50

GRAND RAPIDS. — Montague S. S., 6 10; Muir S. S., 7. 13 10

HURON.—Bloomville, 21; Fostoria, 15; Fremont, 16 64; Do Something Bd., 60 61; Milan, 5; Norwalk, 14; Tiffin, 13 50. 145 75

INDIANAPOLIS. — Greencastle, 10; Hopewell, 10 66; sal. Mrs. Bergen, 3 14; Indianapolis, Tabernacle Ch., same, 28 52; 20 per cent. increase, 36 40; Tabriz Hosp., 10; 1st, sal. Mrs. Van Hook, 1 20; sal. Miss Holliday, 105 50; S. S., Tabriz Home, 13; Benita sch'p, 4. 222 42

IOWA.—Burlington S. S., 4 54; Fairfield, Syrian sch., 45; Keokuk, Willing Workers, bed in Oroomiah Hosp., 25; Mission Sch., for Persia, 12; Winfield, for Mrs. Fisher, 27 10; Mediapolis, S. S. penny col., 7 50; Mission Helpers, Persia, 7 77. 128 91

IOWA CITY.—Washington, Bethel Ch. S. S., 4; Martinsburg S. S., 5. 9 00

LAKE SUPERIOR.—Oconto, Mrs. Wm. K. Smith's class, Benga publishing, 4; Superior, S. S., 5. 9 00

LANSING.—Delhi Ch., 10; sal. Mrs. Hayes, 9 90. 19 90

LARNED.—Burrton, 17 13

LIMA.—Findlay, Lilies of the Field, 25; Blanchard, 22; Lima, 50; Ottawa, 25; Sidney, 44—last four sal. Mrs. Leyenberger; Lima, Syrian sch., 32 62; Mrs. R. W. Thrift, New Year off., 1. 199 62

LOGANSPORT. — Logansport, Broadway Ch. S. S., 4 19; Union Ch. S. S., 2 53. 6 72

MATTOON.—Neoga, 20; Pana, 25; Prairie Home, 25; sal. Mrs. Alexander, 25; Vandalia, work among Laos women, 12 50. 107 50

OMAHA.—Boone S. S., 3 60; Columbus S. S., 3. 6 60

OTTAWA.—Grand Ridge, 5 50; H. M., 5 50; Mendota, 50; Munster, Prairie Ch. S. S., 2 25; Oswego, 8; Plato, Cheerful Workers, 10. 81 25

OREGON.—Eugene City, 15 70

PEMBINA.—Bathgate, 3 25

PEORIA.—Galesburgh S. S., 10; Lacon, Mrs. S. Ford, 2; Peoria, 1st, E. R. Edwards Band, 16 86; Grace Ch. S. S., 25. 53 86

ROCK RIVER.—Aledo, 25; Morrison, 25—both sal. Mrs. Bergen; Willing Helpers, Rawal Pindi sch., 15; Moline, Mrs. Margaret E. Eells, 5; Princeton, 41. 111 00

SAGINAW.—Flint, 2 Syrian sch's, 25; Marlette, 8 21; S. S., 1 73. 34 94

ST. PAUL.—Hastings, Vol. Band, Gaboon sch'p, 25; Litchfield, 4 65; Band, 74 cts.—both for Osaka sch.; Minneapolis, Andrew Ch., San Francisco sch'p, 12; Westminster Ch., 38; Bethlehem Ch., 20; St. Paul, Central Ch., 25. 125 39

SCHUYLER.—A thank-offering, 40; Bardolph, 10; Mt. Sterling, 50; Prairie City, 50. 150 00

SOUTHERN DAKOTA.—Southern Dakota, 8 65; Miller, 5. 13 65

WATERLOO.—Ackley S. S., Dehra sch'p, 20; Cedar Falls, 5; La Porte City, 5—both Sac and Fox Mission; La Porte City, 30; Salem Ch. S. S., 5; Tranquility Ch. S. S., 5; Waterloo, Kamrar Ch. S. S., 6. 76 00

WINNEBAGO. — Neenah, Woman's Christian Asso., sal. Miss Dougherty, 21; Persia, 45. 66 00

WISCONSIN RIVER.—Prarie du Sac, 15 00

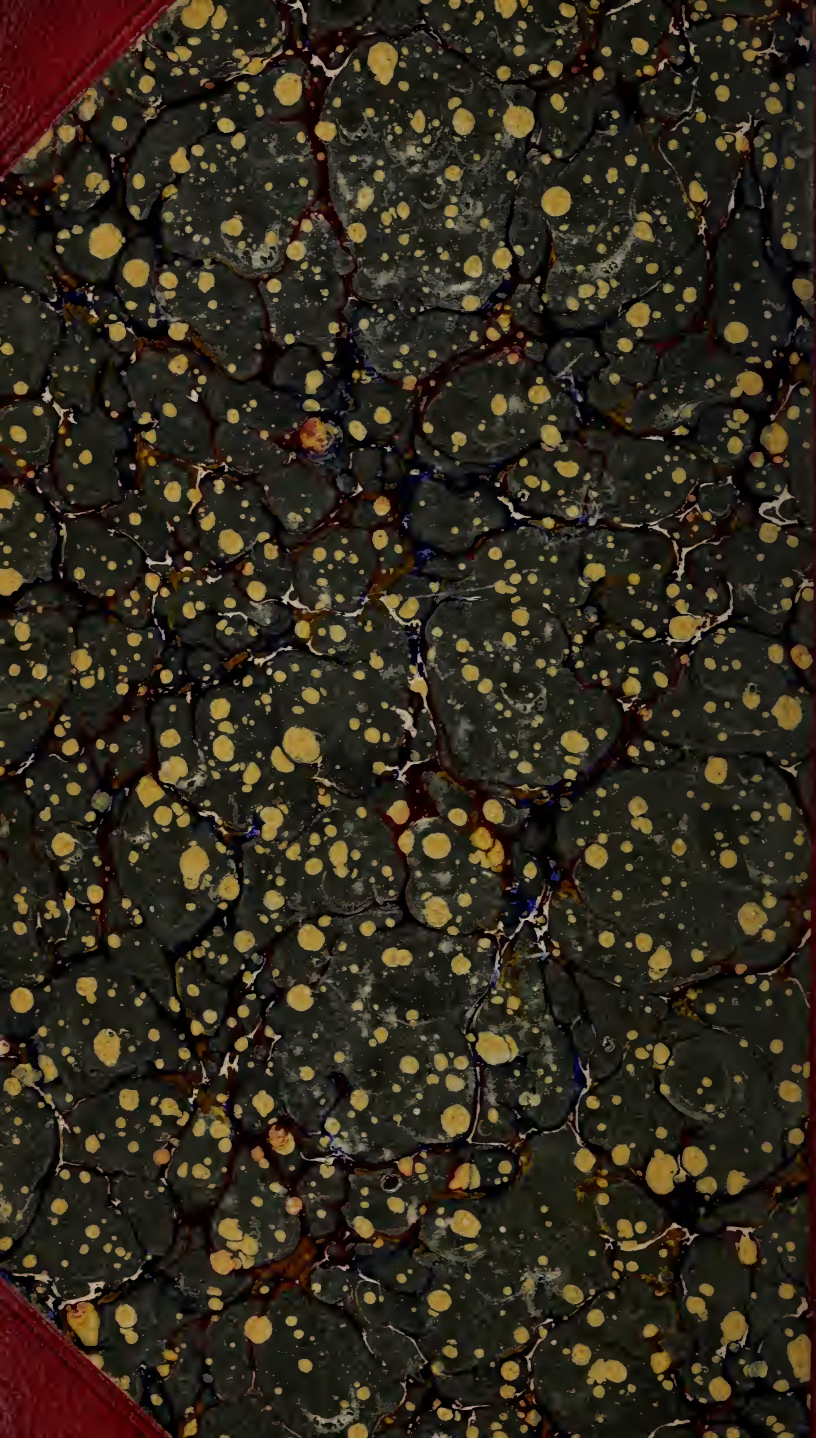
MEMORIAL FUND.—By sale of "A Brief Record," 1 45

MISCELLANEOUS. — S. S. Christmas offerings—Harrisburg, Ill., 3 52; Lawrenceburg, Ind., 10; West Unity, O., 2 30; Table Rock, Neb., 2 20; Madelia, Minn., 4 50; Fargo, Dak., 1 50; North La Crosse, Wis., 1 50; Springville, Utah, 10. By *Interior* subscriptions—Huron, Dak., 1; Owatonna, Minn., 50 cts. By sale of leaflets, 5 82; of Historical Sketches, 90 cts. Miss Alice Robertson, 5; Nashville, Tenn., M. J. Hawley, 1; T., "part thank-offering," for woman's work in India, 5; Kalgan, China, Mrs. Isabella R. Williams, 25; Harrisburg, Ind., Samuel Shortridge, 1. For publication of Annual Report & Monthly Letter—Bloomington Pres. Soc., 3 50; Ottawa Pres. Soc., 1 60; Heyworth, Ill., 50 cts.; Fort Wayne Pres. Soc., 30 cts.; Cedar Rapids Pres. Soc., 2; Belle Centre, O., 18 cts.; Maumee Pres. Soc., 1; Minneapolis, Minn., Westminster Ch., 1 (10 08). 90 82

Total for month,	$4,615 42
Previously acknowledged,	32,166 81
From April 20 to Feb. 20,	$36,782 23

MRS. HENRY M. HUMPHREY, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *Feb.* 20, 1884.

DATE DUE

GAYLORD			PRINTED IN U.S.A.